A U M

This day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way.—*Zuñi prayer.*

THEOSOPHY

Vol. IX **MAY, 1921** **No. 7**

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THE THEOSOPHICAL MOVEMENT*

CHAPTER XVI

JUNE, 1889, the date of the opening guns in the Coues-Collins' campaign to destroy once and for all the moral repute of H. P. B., was also the time taken by Col. Olcott and his associates to attempt to divorce the Society from any reliance upon her, her assumed powers and mission, by giving it an organic and concrete objective and direction in substitution for its idealistic First Object and its dependence upon the Teacher and her Teaching. The ground had been carefully laid, as we have seen. The time had now come and the opportunity was favorable to proceed openly and undisguisedly.

Col. Olcott, after the Convention at the end of December, 1888, had taken the several preliminary actions recounted and given its official sanction to his views by the "Revised Rules" for the Society, had arranged with his able new lieutenant, Mr. Harte, for a Report of the Convention and an "Explanation" of the subversive course adopted that should present that course in the most favorable light to the members. This Report was sent to all Branches throughout the world. This was followed in the February, 1889, "Theosophist" by the article on "The Theosophical Society," from which we have given extracts. The same number contained as its leading article, "Is Denunciation a Duty." The title is copied from that of an article by H. P. B. in "Lucifer" for December preceding. Mr. Harte's article in "The Theosophist" gives lengthy extracts from the "Lucifer" article and proceeds to comments. Their gist and character is evident from the following extracts. H. P. B.'s article, says Mr. Harte,—

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

"Is written from too high a moral attitude to be of much practical utility to any but those into whose Theosophy, whether consciously or unconsciously to themselves, there has already entered a strong dash of the spirit of the true Chela. . . .

"A pledge which does not take into account the tendency to fail, and which makes no provision for 'trying again,' may do very well for real Chelaship . . .; but in the case of the drawing-room Theosophist, or even of the boudoir Chela, to make the pledge so severe a test of moral courage and self-abnegation seems almost as unnecessary and as dangerous as it would be to load with ball cartridge in order to fire a salute. . . .

"Let it not be supposed for one moment that the writer of these lines would have the audacity to question or gainsay the superior wisdom of the honored Teacher who writes in 'Lucifer.' He would but respectfully advance certain considerations on behalf of those who do not feel themselves strong enough to take the Pledge as it now stands. . . . There are pledges and pledges, and their manufactury is the monopoly of no one. Those who do not feel themselves able for the London pledge can take an easier one. . . . Each man must be a law unto himself in Theosophy, we are told; and he must judge for himself whether it agrees better with his own particular 'constitution, rules and bye-laws' to promise a little with the intention of performing ever more and more, or to undertake a heavy burden, in fear and 'trembling,' lest he may break down under the load."

When the January "Theosophist" with its Report of the Adyar Convention, and the February number with the articles noted, reached America, Mr. Judge considered them in his report as General Secretary of the Convention of the American Section. How the issues raised were met, has been shown in the citations given both from Mr. Judge's report and from the Letter of H. P. B. to the same Convention. "Lucifer" for March contained an editorial "On Pseudo-Theosophy," in which, taking advantage of an article in the London "Daily News" which amused itself by some comments on Dr. Franz Hartmann's novel, "The Talking Image of Urur," then running in "Lucifer," H. P. B. without naming any names discussed the counter-currents in the Society. In "Lucifer" for June she published the article, "It's the Cat," which was "Dedicated to those Members of the T. S. whom the cap may fit." Again without naming persons, she pays attention to those who would make of her "the cat," *i. e.*, the scape-goat for all the sins of omission and commission of the Society and its members.

It was the habit with the three leading Theosophical publications to send to each other advance proofs of all forth-coming important articles. All the above-cited articles should therefore be read, both in connection with the then existing internal and external situation of the Society, and as a prelude to the June, 1889, "Theosophist."

"Applied Theosophy," its leading editorial, is an article of nearly ten pages. The writer asks:

"Now it is a question which demands the very serious attention of the Fellows of this Society, whether there does not exist something which bears the same relation to 'pure Theosophy' that applied mathematics bears to pure. If 'applied Theosophy' expresses any real idea, what is implied in the term? Can the Fellows of the Theosophical Society apply their knowledge to the affairs of our mundane existence? Is it possible to materialize, however imperfectly, the great mass of high aspirations and altruistic sentiments that have accumulated in the literature of Theosophy and in the souls of Theosophists, and which at present, for want of an outlet, seem to threaten us with a congestion of spirituality.

"The first question that naturally arises is, whether the action of the Theosophical Society in every respect should be limited to its declared Objects. . . . Of the three Objects. two are distinctly separated from everything else. . . . The first Object is altogether different. To 'form the nucleus of Universal Brotherhood,' is so far from conducing to retirement and concentration, is a purpose so high, so deep, so broad, so universally sympathetic, so distant of realization, that it becomes vague and confused when the attention is directed to it, and to most Fellows this Object is about equivalent in practice to the formation of a nucleus for the recurrence of the Golden Age, or for the re-establishment of the garden of Eden. . . .

"Here and there a Fellow of the Society outside of India may be found who is willing to accept the Eastern Initiates, whether ancient or modern, as teachers; but the majority prefer to think and theorize for themselves, which is, after all, the best way for anyone to learn who can think and theorize logically.

"We have, then, a Society without opinions but with certain 'Objects,' certain principles, and certain methods, and we have as a result a tendency to certain modes of thought and certain theories of the Universe, to which theories the name of Theosophy has been given. . . . The fact that 'The Secret Doctrine' has been so generally understood and so highly appreciated by Theosophists, shows that their own thoughts were not so very much behind the ideas *given out* in that marvellous work.

"All this, however, is only what may be called the intellectual or philosophical side of Theosophy; and it is the fruit of the Theosophical Society's influence in only one direction. . . ."

The whole tendency of this argument appears clearly, first, to discredit the real and primary Object of the Society, and to make a division in its three Objects; secondly to emphasize that the teachings of the "Secret Doctrine" are neither new to the membership nor in any way an impartation from a higher plane of perception, as the "thoughts" of the membership "were not so very much behind the ideas 'given out' in that work; thirdly, that H. P. B.'s

"theories of the Universe" are merely the *fruit of the Theosophical Society's influence.*" The Society is not an outcome of H. P. B.'s mission and teaching; on the contrary these are a development of and from the *Society!*

After discoursing on the implications derivable from these premises, Mr. Harte proceeds a step further:

". . . Since the Theosophical Society has professedly, as a body, no opinions on any subject, it is equally a transgression of its basic principles for it to sustain or promulgate any special system of philosophy, as in practice it decidedly does, under the name of 'Theosophy.' . . . To combat evil actively is, in fact, the ungratified desire at present of thousands of Fellows of the Society, and it is chiefly because there is now no outlet for their activity in that direction, which takes their attention off of themselves and away from each other, that quarrels and scandals occur among its Fellows. Only a very small percentage of the Fellows care very much to work at Occultism, and now there is a separate division of the Society set apart for that purpose, under a Teacher eminently qualified to teach *real* Occultism if she only had pupils capable of learning it."

There is here the bald suggestion that the Esoteric Section is a "division" of the Society, hence subordinate to it and a "development" of it; that *Occultism* is a thing separate from Theosophy, as the first Object is a thing separate from the remaining two activities; finally, that neither "occultism" nor "theosophy" affords the Fellows opportunity "to combat evil actively." Neither "occultism" nor "theosophy" are "practical," as they do not afford the opportunity desired by thousands of the Fellows, hence breed only internal "quarrels and scandals." Then Mr. Harte, his ground ready, asks,

"Can any means be devised whereby the Fellows of the Society can apply their knowledge and their energies to the practical affairs of life? *Practical Theosophy* is an affair of the future. *Applied Theosophy* is a more modest ambition, and is, or ought to be, a possibility."

"Occultism" having been a failure for lack of pupils, "practical Theosophy" being only a thing of the future, and Theosophy itself, if "sustained or promulgated" by the Society being "a transgression of its basic principles," as the "Society has professedly, as a body, no opinions on any subject"—all these things being thus, in the conjuration of Mr. Harte, what steps shall be taken to make "applied Theosophy" a "possibility?" Mr. Harte has his answer ready:

"If the Fellows of the Theosophical Society are to apply their Theosophy to the affairs of life, it must be through the Society, and as individual units of the whole,—not as isolated individuals. . . . It is this mystic individuality, 'the sum total,' that gives strength to all societies and congregations of men, and becomes the real dominating power, to which all contribute some of their force, and

which stands behind every unit and lends its whole strength to it. Without it a Fellow of the Theosophical Society would be as powerless as any other isolated man or woman in the community. With it behind him an F. T. S. is a power in proportion to the unity and singleness of purpose of the Society to which he belongs."

It is from the *Society* that radiates the "dominating power;" from the *Society* that the members are to draw their sustenance and support, not from any Teacher or Teaching, not from any "self-induced and self-devised exertions" of the individual aspirants. The model to follow, the example to emulate, is pictured by Mr. Harte:

"Who speaks when a priest of the Roman Catholic Church utters a command? *The united power of the Church of Rome.* Who speaks when a disfrocked priest says something? *A non-entity.* Who speaks when the Judge, the General, the Statesman open their mouths? 'The State,'—the tremendous and often tyrannical personality that comes into life and action when the units that compose it (are) bound together, through organization, by a common will and a common purpose."

This idea that it is only "through organization," through making the *Society* the prime object of devotion, its "authority" through the voice of its officials supreme over the individual conscience and action, that "applied Theosophy" can be made a success is argued at length, leading up to the culmination of making the Adyar Headquarters a second Rome, and, by necessary inference, of the "President-Founder" a Theosophical Pope:

"The Theosophical Society is an ideal power for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which the efferent and afferent forces shall circulate. This is a condition of the life of all organizations, and of all organisms, and the Theosophical Society is both; it is an organization on the material plane, an organism on the spiritual. A common centre, therefore, is as necessary for spiritual as for physical reasons. 'Adyar' is not a place only, it is a principle. It is a name that ought to carry with it a power far greater than that conveyed by the name 'Rome.' ADYAR is the centre of the Theosophical Movement,—not '7 Duke Street, Adelphi' [the publication office of "Lucifer"], or 'Post Office Box 2659, New York' [the address of the "Path"].

"ADYAR is a principle and a symbol, as well as a locality. ADYAR is the name which means on the material plane the Headquarters of an international, or, more properly speaking, world-wide Society. . . . It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows, the powers of the enemy can never prevail against the Theosophical Society. . .

"What then, to recapitulate, must be our answer to the questions with which we started:—Is such a thing as 'Applied Theosophy' possible? If so, of what does it consist? . . .

"We have seen that all that is necessary to make such a united power manifest is that its existence should be acknowledged and felt by the Fellows themselves; and that to acknowledge and feel it, and thus bring it from the latent to the active condition, the Fellows must perceive that the Theosophical Society is a living entity, 'ideal' if one chooses to call it so, but an entity *one and indivisible* alike upon the material and on the super-physical plane. We have also seen that the visible centre of the Society, 'ADYAR,' is symbolical of the principle of unity, as well as of the material life of the Society, and that in every sense loyalty to ADYAR means loyalty to the objects of the Society and to the principles of Theosophy. . . ."

The same—June—number of the "Theosophist" contained a related article by Mr. Harte, signed "F. T. S.," and bearing the title, "The Situation." The suggestions and misstatements of facts and principles are still more insidious and not less obviously calculated to discredit the work and influence of H. P. B., while placing Col. Olcott and his place in the Society in the position of supreme importance, so that the various Sections and Branches, the status of the individual members, and the work of the Movement as a whole, are made to flow from and depend upon the organization, rules and procedure of "Adyar," its "Parliament," its "Council" and its "President-Founder." Some extracts follow:

"We have not yet got our proper bearings after the radical change in the Society made by an Order of the President last autumn, and adopted into the Constitution and Rules of the Theosophical Society by the General Council in the Annual Convention of 1888. This change was the formation of an Esoteric Division of the Society; and this separation of the esoteric element from the exoteric, is not only a disentangling of two things that have different methods and aims, and the mixing up of which in the life and work of the Society has given rise to considerable confusion, but it is, moreover, a weaning of the Society from sources that have previously nourished it . . . . It is pretty generally felt that if the Theosophical Society is to be a moral and spiritual power in the world, it must be in touch with the world and live in the world; using such methods in its dealings with that world as the latter can appreciate and understand, or which, at all events, will not excite its prejudices, and put it into a fury of opposition at the very first go off."

There is here put forward the misstatement that the formation of the Esoteric Section was *due to* and *dependent upon* "an Order of the President;" that the real object of its formation was to *separate* the "esoteric element from the exoteric;" that the "mixing up" of the esoteric with the exoteric aspects of the Movement had given rise to "considerable confusion," and that it was necessary to

"wean" the Society "from the sources that have hitherto nourished it." The view is presented that if the Society is to influence the world it must have a worldly incentive to offer, a *worldly* basis and authority in order to "be a moral and spiritual power in the world;" that because its actual objects, its actual basis, its actual methods have hitherto been *un*worldly, *therefore* it has excited the prejudices of the world, *therefore* it has put the world "into a fury of opposition." What is needed, in this view, is not the basis and methods of H. P. B., which have been the disturbing factor, but the basis and methods of Olcott, Sinnett, *et al,* who have been using and will continue to use such methods in dealing with the world "as the latter can appreciate and understand." This suggestion implanted, the logical corollary is that H. P B.'s methods have been a blunder which must be corrected. What her methods have been and how sadly she has misrepresented the Masters, are next implied:

"If there is any reliance to be placed upon what has come to us as the wishes and instructions of those mysterious Personages behind the scenes, by whose orders the Society was founded, then the weaning of the Society from any further professed and ostensible connection with phenomena and invisible wire-pullers (using the term with the greatest respect) has been determined and decreed some time ago. If we are to have faith in anything we have been told as coming from the Masters, we are constrained to believe that it is their wish that the Theosophical Society shall now stand before all men for what it is worth in itself, and that Theosophy shall from henceforth be put before the world as a system of philosophical and ethical truth which stands on its own merits, without any adventitious aids, props or abutments. This implies at the outset that from henceforth Occultism and Theosophy, which are in reality two very different things, shall be separated in the minds of the Fellows, and in the life of the Society."

This is but to argue in the subtlest of terms that the course of H. P. B. has been devoted to "phenomena and invisible wire-pulling," not to "philosophy and ethics;" that the Society has a "worth" apart from Theosophy; that "Occultism" and "Theosophy" are "in reality two very *different,*" not two *related* things; and that it is Olcott and not H. P. B. to whom the Society owes both its life and its "merits." And the Master's letter to Olcott is quoted from to show that H. P. B. should "mind her own business!" Mr. Harte comments:

"That letter refers to the settlement of a dispute among the Fellows in France, but the principle so definitely stated with regard to the division of functions . . . and the formation of an Esoteric Division of the Theosophical Society under the exclusive management and control of Madame Blavatsky was the result of its wider application,—it being understood that the President was in no way to interfere with that division, Madame Blavatsky, in return, abstaining in future from any *direct* interference with the worldly or

exoteric management of the Society. . . It may be further stated here, for the benefit of those whom it may concern, that the formation of the Esoteric Section, was in accordance with instructions received from the Masters.

"On both sides of this new departure was felt to be a relief. Occultism is above all 'rule' or 'bye-law' emanating from the will of the governed, which is the only possible basis of a popular government such as that of the Theosophical Society. The result of trying to make two such different things work harmoniously was like that which might be expected from harnessing together a 'sacred bull' and a draft horse—the waggon was continually running into the fence, and always in danger of being upset; a danger in no way diminished by the fact that two coachmen sat on the box seat, each of whom held one of the reins, and pulled it vigorously every now and then without much reference to the ideas of the other, or to 'things as a whole.' Now, happily, there has been a division of labour, each driver has got his own animal to himself."

Having thus driven home the idea that H. P. B. and Olcott were originally on a plane of entire equality both with regard to the Masters and to the T. S.; that the "interference" of H. P. B. was as displeasing to Masters as it was to Olcott, so that Masters gave Olcott "instructions" to "order" the formation of an Esoteric Section to limit the capacity for harmfulness of H. P. B.; that the "bargain" was that H. P. B. should be let alone in the esoteric "Division" and Olcott no longer interfered with in the Society as a whole—having thus arrived at his explanation of facts and factors, Mr. Harte then pays attention to the "Esoteric Division", its members and H. P. B. in these terms:

"The head of the Esoteric Division is at liberty to impose pledges, institute degrees, and ordain exercises, and without let or hindrance to issue instructions and orders to those who place themselves under her guidance; . . . .

"With the affairs of the Esoteric Division this article has nothing to do. That division seems to be a kind of Annex to the Theosophical Society proper, having two doors of exit—one leading up to higher levels, the other leading down and out Not only do advanced students seek entrance to it, but it appears to have especial attractions for many who are spiritually somewhat crippled. The halt, the maimed and the blind, blissfully unaware of their infirmities, and oblivious of their utter want of preparation, knock incontinently at the door, and the Head of the Division cannot always refuse them a chance. At the first little 'trial' these weak brothers lose their heads and their holds, fall flat on their noses, and go off howling."

Having satisfactorily placed the E. S. and its head in the position of a harmless "Annex" to the Society and properly labeled its members and their probable destiny, Mr. Harte now proceeds to the serious and important matter to be presented for the consumption of the members:

"The President and General Council are free to legislate for the Theosophical Society to the best of their knowledge and ability, in conformity with the wishes of the majority of the Fellows. . . .

"It is a matter of fact . . . that the Rules of the Theosophical Society have been all along so weak, confused and contradictory, that no other society of persons who wished to receive credit for common sense would probably have put up with them for a day. So long as the esoteric and exoteric elements were mixed up in the Society this state of affairs did not matter. It was inevitable; . . .

"The consequences of the former state of affairs is telling on the Society now. . . . No one suspected the want of loyalty to the Society on the part of a portion of the Branches and Sections, until the attempt was made by the late Convention to put a little seriousness and energy into the Society. It looks as if certain of the Sections and branches have got somewhat too high an opinion of their own importance."

The only Sections which existed prior to the Convention were the American, the British, and the Esoteric, whose branches, groups and members were primarily interested in Theosophy, not the Society, and who therefore looked to Theosophy and to the example and guidance of H. P. B. and Mr. Judge, not to Col. Olcott and the "Rules and Bye-laws" of the Indian Convention's facile adoption at Col. Olcott's behests. Plain notice is therefore served on these recalcitrants—as they seemed to the President and his associates—that they have no authority, rights or existence, save by virtue of Col. Olcott's "orders" and that the Power that created them can as easily dissolve them; and it is intimated that that Power will be exercised if former conduct is not superseded by better behavior:

"They [the Sections and Branches] exist only by virtue of Charters issued by the President of the Theosophical Society. It is the fact of the possession of these Charters that makes them different from other little collections of students of Theosophy in the countries where they exist, and gives them what credit they enjoy. . . . Suppose it became necessary to withdraw the Charters of certain Sections, does any one believe for a moment that the Theosophical Society would eventually suffer? At present a large and increasing proportion of the Fellows are 'Fellows at large.'—that is, unattached to any branch; Fellows in Branches would perceive that their status remained unchanged; and thousands who now sympathize with the objects and work of the Society, but are deterred from joining it by the idea that they are expected to join a branch, would prick up their ears and become interested. These do not care to join the Society now for a variety of reasons:—because they look upon branches as mutual admiration clubs; because they regard them as the private friends and followers of some one man; because they don't want to be bothered in attending their meetings and listening to things they either know already or do not understand; because they are disgusted with the jealousies and

rivalries of Fellows who are prominent in branches; because they do not approve of the branch system at all, which brings the Fellows who belong to branches into unnecessary publicity. If every existing Charter of Section and branch of the Theosophical Society were withdrawn tomorrow, the Society would, in all probability, be a stronger body in a short time than it is now, and certainly it would not be a weaker one. Every active Fellow would become a natural recruiting agent, not for a little local branch as at present, but *for the Theosophical Society.*"

All this leads up to the summation which is laid before the members, as the cure for the "Situation:"

"The Theosophical Society would then exist as a homogeneous whole, composed of loyal Fellows animated by a common spirit, and Adyar would be what it ought to be—the centre of a system for the circulation of Theosophical ideas and literature, and for the organization of Theosophical activities all over the globe. And the Fellows would soon spontaneously form into groups with connections with each other and with Adyar, which would enable them to carry out the work."

"These," concludes Mr Harte, "are very obvious considerations. Still, there are people who do not always remember them, and to whom the above remarks may not be without utility."

These articles in the June, 1889, "Theosophist" were immediately followed in the *Supplement* to the July issue by an article entitled "A Disclaimer," the insinuations in which were still more direct and pronounced. It is, in full, as follows:

"The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the 'Esoteric Section' of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. [Mr. Keightley's letter was in fact a private one to Mr. Harte himself, in reply to a letter from Mr. Harte.] It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently arbitrary and underhand proceedings by certain Fellows known to be members of the Esoteric Section.

"Mr. Keightley tells this Commissioner that he must not believe *'that the Esoteric Section has any, even the slightest, pretension to "boss" the Theosophical Society or anything of the kind.'* Again he says: *'We are all, H. P. B. first and foremost, just as loyal to the Theosophical Society as the Colonel can possibly be.'* And yet again he says: *'I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to "boss" any other part or Section of the T. S.'*

"It is to be hoped that after this very distinct and authoritative disclaimer no further 'private circulars' will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose

the action of the General Council, because 'Madame Blavatsky does not approve of it;' and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal,* will cease to appear."

The "private circulars" referred to are the *First Preliminary Memorandum* to applicants to the E. S., issued by H. P. B., and the Report of Mr. Judge as General Secretary to the American Convention, from both of which documents we have already given the germane extracts. The "silly editorial" was an article by Col. Bundy in his paper, the *R.-P.-Journal,* in support of the Coues-Collins attack.

To appreciate fully the force and bearing of the various citations given, the student should remember that "The Theosophist" was the official organ of the Society, the "Path" and "Lucifer" being Theosophical, not organizational, publications; further, that "The Theosophist" was the only one of the three with any circulation in India, and was, in addition, sent officially to every Branch throughout the world and had a wide circulation among the Fellows in England, France and the United States. For a large portion of the membership it was the only means of information concerning the Society, and, in India, the only channel both for Theosophy and the Society. Indian members, therefore, were entirely dependent on it for the accuracy, completeness and authenticity of its statements.

Immediately following the Convention Col. Olcott had departed on a tour in Japan from which he did not return until the latter half of the year. During his absence Mr. Harte was in entire charge of "The Theosophist," and was one of the three "Commissioners" to whom he had delegated his powers as President; the other two being Hindu members of his "General Council." It cannot be doubted, both that Mr. Harte was following out a pre-arranged program in the matter quoted from, and that he was in constant communication with Col. Olcott during the latter's absence on his Japanese Buddhist mission. That his course was fully approved by Colonel Olcott is shown by the immediate sequel, as follows:

So soon as the proofs of the two articles quoted from reached America Mr. Judge prepared a long communication taking issue with the facts, the implications, the spirit and the tendencies thus expressed with every appearance of authority and Presidential sanction in the official organ of the Society. This—and the fact should be noted as an example of the method used by both Mr. Judge and H P. B. in dealing with Olcott's periodical outbreaks of "pledge fever"—was sent privately by Mr. Judge direct to Col. Olcott with request for its insertion in "The Theosophist," on the assumed ground that the articles complained of were written without Col. Olcott's knowledge and that he, no less than Mr. Judge, would hasten to correct the misstatements and false suggestions conveyed by the articles in question.

In the September, 1889, "Theosophist," Col. Olcott published as the leading editorial and over his own signature an article entitled "Centres of The Theosophical Movement." He refused to print Mr. Judge's article in full, declaring that it—

"Contains passages of a far too personal character for me to admit them. . . . I have taken no part, nor shall I, in the various unseemly quarrels, public and private, which the friction of 'strong personalities' among us has and probably always will engender. They are mostly unimportant, involving no great principle or vital issue, and therefore beneath the interest of those who have the high purposes and aims of the Society at heart."

Having thus discredited Mr. Judge and his article as being merely due to the "friction of personalities" with no "great principle or vital issue" concerned, and having exalted himself by contrast to the position of those who have only "the high purposes and aims of the Society at heart," Col. Olcott proceeds to charge Mr. Judge with "misconceiving the perfectly plain meaning" of the author of the two articles—without giving what Mr. Judge says. He then defends Mr. Harte as follows:

"I know the writer in question to be a man as loyal to the core as Mr. Judge or myself to the Theosophical cause, its projectors and their agents. He is as far from holding to such a pitiful notion as his critics would fasten upon him, as Mr. Judge is from that of training for the Papacy."

He disclaims having before *read* Mr. Harte's article, and evades the real issues raised by Mr. Judge by affirming that the articles did not mean what Mr. Judge construed them to convey—again without quoting Mr. Judge's own words. He calls Mr. Judge's criticisms "mayavic delusion." He then quotes another question raised by Mr. Judge that the "Centre" is wherever H. P. B. may be; that it was originally in New York, then in Bombay, then "a short time at Adyar" (while she was there)—"for where she is burns the flame that draws its force from 'the plane of ideas.'" Mr. Judge continues:

"The mere location of the President in Adyar, and the existence of a library there, do not make that spot our 'Rome' . . . What would become of this new Rome—Adyar—if an order were received for Col. Olcott and H. P. Blavatsky to betake themselves to America once more and there set up the Theosophical Society Head-quarters? Such a thing might happen. It happened before, and the channel for the order was H. P. Blavatsky. Does any one suppose that either Col. Olcott or H. P. Blavatsky would be obstructed in their actions by the 'Revised Rules?'"

This query rouses Col. Olcott over what he calls his "irascible colleague's questions and conundrums." He proceeds to argue at length from the record of the various minutes and changes of by-laws and rules that the President-Founder is the real fountain of authority in the Society and the real "Rome" is wherever the President-Founder may be domiciled. He does not claim "spiritual

authority," he says, but he does claim he has been "granted absolute and unlimited discretion as to the practical management of our affairs." He has never interfered with H. P. B., "who taught and introduced me to my Initiators, but it was I who gave officially to her last year a charter to form her Esoteric Section. Between her and myself there was never any dispute upon these points, she sustaining my exoteric authority as loyally as I have ever recognized her superior connection with the 'Founders.' . . .

"Col. Olcott did *not* move the Head-quarters to India by any one's orders: his "orders" came from the depths of his own heart. . . . If in the course of the Society's development the transfer of Head-quarters should ever be advisable—which neither I nor Mr. Judge can now recast—doubtless I shall receive direct notice with ample time to make all the necessary arrangements in a business-like and constitutional manner.

". . . . But when it is a question of papal infallibilities and Romes, it is just as well to say it was I who proposed the formation of the Society, who had all the early burden of guiding its infant steps, and who, after the collapse of the original legislative scheme of Rules and Bye-Laws, had—as above remarked—all the executive responsibility."

Where Mr. Judge had written that wherever H. P. B. is, "there burns the flame," Col. Olcott comments: "If Mr. Judge had said 'cyclone,' he would still have been within the mark." He argues various other matters raised by Mr. Judge or himself and sums up:

"What the heart is to the body the Head-quarters is to the Society, the working centre of its vital action. Its existence is what makes Theosophy a 'going concern.' . . . While the French and Germans mutually resent interference by each other in their official concerns and both would rebel against interference with them by the British or American Sections and *vice versa,* all unhesitatingly submit their unsettled disputes to the Executive for decision. And again, when there was trouble between personal factions in English Branches and between the American Theosophical leaders, it was to me and to no one else that the disputants looked for equitable composition of their troubles. These are facts beyond dispute, facts going to prove the indispensability of a general centre which shall be the official residence of the central arbitrator and judge, officially placed above the plane of partisanship and of local interests and influences."

These numerous and lengthy extracts will, we believe, serve fairly and fully to place before the reader the views entertaind by Col. Olcott and actuating his conduct, his estimate of his own importance and his attitude towards his Colleagues and their status in the Society and in the Movement. Mr. Judge's views may be readily inferred from what has been given. It remains to compare and contrast all with the definite statement of H. P. B. in the "Preliminary Memorandum" already quoted from, and with her equally definite public expression of her own views and attitude as drawn

forth and compelled by the several articles mentioned. In "Lucifer" for August, 1889, under the caption, "A Puzzle From Adyar," H. P. B., like Mr. Judge, assumes that the "Theosophist" articles have been written without the concurrence of Col. Olcott and without intention to aid and abet the enemy. "Now what," she asks,—

"May be the meaning of this extraordinary and *most tactless 'sortie'* of the esteemed *acting* editor of our *Theosophist?* Is he . . . like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. LUCIFER, the PATH and the THEOSOPHIST are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than LUCIFER. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honorable men, he may realise them better, when he reads the present.

". . . . what does he try to insinuate by the following . . ."

She then reprints the "Disclaimer" from the *Supplement* to the July "Theosophist," and analyzes the several insinuations in regard to members of the E. S., who, she says, "stand accused by Mr. Harte . . . of *'arbitrary and underhand proceedings.'*" She asks, "Is not such a sentence a gross insult thrown into the face of honorable men—far better Theosophists than any of their accusers—and of myself?" Of the plain intimation that the American or British Sections or the "Blavatsky Lodge" or the E. S. wanted to "boss Adyar," she says: "That the E. S. had never any pretensions to *'boss'* the T. S., stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body and independent of it, *H. P. B. alone being responsible for its members,* as shown in the official announcement over the signature of the President Founder himself. It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, as a *Society,* least of all to Adyar." Next she takes up another statement in the "Disclaimer."

"It is pure nonsense to say that 'H. P. B. . . . is loyal to the Theosophical Society and *to Adyar'* (?). H. P. B. *is loyal to death to the Theosophical* CAUSE, *and those great Teachers whose philosophy alone can bind the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was* and *is* meant to represent that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its 'President,' but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend

and co-worker. Therefore the degree of her sympathies with the 'Theosophical Society and Adyar' depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H. P. B. calling the T. S. *disloyal,* will shake it off like dust from her feet.

"And what does 'loyalty to Adyar' mean, in the name of all wonders? What *is* Adyar apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Adyar is the present Headquarters of the Society, because these 'Headquarters are wherever the President is,' as stated in the rules. To be logical, the Fellows of the T. S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here."

She then makes the memorable declaration of the actual existing status of affairs:

"There is no longer a 'Parent Society;' it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous,* as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things."

The theory of government of the Society held, practiced and preached by Col. Olcott and his pliant supporters is next considered by her declaration made in that regard also:

"Whenever 'Madame Blavatsky does not approve' of 'an action of the General Council' (or 'Commissioners,' of whom Mr. R. Harte is one), she will say so openly and to their faces. Because (*a*) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases;* and (*b*) for the simple reason that she recognizes but one person in the T. S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account *of a sacred pledge,* neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them."

Here, as always where the weaknesses, the foibles and the derelictions of her associates and students are involved, H. P. B. writes only under the gravest compulsion, with the extreme of re-

luctance, and in such terms as to hold wide the door of return to right action with the least possible humiliation to the pride and vanity of human nature. She sums up and conveys at the same time her appeal to the best in her colleagues in these terms:

"And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let every one know the truth at last, in which there is nothing to make any one ashamed and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

"The acting editor of the *Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls 'Adyar' and its authority. Now being a most devoted Fellow of the T. S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. . . .

"But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

"Owing to such undignified quibbles, Adyar and especially the *Theosophist* are fast becoming the laughing stock of Theosophists themselves as well as of their enemies."

And, lest her unfailing clemency should again be misconstrued and abused to their own injury and that of the Cause to which they, no less than herself, are pledged, she concludes with this note of mingled appeal and warning to those at fault:

"I end by assuring him (Mr. Harte) that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for us both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for 'disloyalty,' if, again, Colonel Olcott should be so blind as to fail to see where the 'true friend' and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those who will follow me."

H. P. BLAVATSKY.

(To be Continued)

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

I WAS thinking of you and your meeting; hope you had a good and encouraging one. Are things going hard with you? If so, it is the time to push harder along the way you know. That will inevitably destroy all obstacles, and if persisted in *during stress* generates and maintains greater powers of resistance. Everybody on the Path goes through similar obstacles; by having them and overcoming them, you become teachers with knowledge of how to help. If you had no obstacles you would not know how. Thank Karma for "obstacles."

"Even this will pass away," is a good motto to keep in mind when things come up that are hard to stand; the "easy" and happy times are the periods of rest; the "hard" times the periods of training—opportunities for gaining strength and knowledge. If we can look at both in this light we will not be overcome by either.

Kicking against the pricks hurts only the one who kicks; moreover the pricks seem to enjoy it, for being kicked they keep coming back. "Resist not evil and it will flee from you" is a true saying; we give the evil thing power by thinking about it, a power that it would not otherwise have. In fact, many of these things of evil are creations of our own mental state, and have no real existence in fact, yet are even more distracting than realities would be because composed of fear and doubt. The thing to do is to take higher ground mentally, read and think about high themes, regard only the good, the meaning and purpose of Life as a whole. If in earnest in this way, the evil is dissipated like the mists before the morning sun.

What is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which anyone may live.

"When the student has at last gotten hold of a real aspiration . . . and has also aroused the determination to do and to be, the whole bent of his nature day and night, is to reach out beyond the limitations that have hitherto fettered his soul. No sooner does he begin to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the *minor dwellers* of the threshold are aroused, and they *in temptation, in doubt and confusion* assail him. He only feels the effects, for they do not re-

*From the letters of Robert Crosbie. Here published for the first time.

veal themselves as shapes. But persistence in the work takes the inner man further along, and with that progress comes *a realization to the outer mind* of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may," which is specialized for each student by the tendencies and natural physical and psychical combinations that belong to his family and nation.

"No earnest one who feels called to work persistently for the good of humanity, and not for his own, need fear aught that heaven or hell holds."

The minor dwellers have to be met and conquered; as long as we stay on *their* plane and dally with them, they will be with us. We must rise above them in thought and effort to *our* proper plane where they have no power over us. Each student has his own particular kind of minor dwellers, and no one kind is any better than any other kind, hence we ourselves need to be charitable to the weaknesses of others. We do not look upon our own weaknesses in the same light as we regard those of others. Compassion *understands,* and seeking nothing but desiring to help—does so.

The "Voice" says: "Compassion is no attribute. It is the Law of Laws—eternal harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal. The more thou dost become at one with it, thy being melted in its BEING, the more thy soul united with that which Is, the more thou wilt become COMPASSION ABSOLUTE."

"Goodness" that results from the compulsion of physical force, threats or bribes physical or "spiritual" is useless. It must be a self-impulse from within, *a real preference for something higher*—not an abstention because of any fear of consequences in this or any future existence.

If we have that preference for something higher we must admit that others who are with us on the "path," have it also; we can then sympathize with them in their struggles, knowing that it is through such that both they and "we" become free. This is the beginning of Compassion.

Temptations of any one kind have a tendency to repeat themselves, and students find that that which would have at one time swept them away is rendered abortive by apparently irrelevant occurrences—yet we know that such things are the operation of Law which has its basis in Unity, and we benefit in that law to the extent that we *feel* that Unity.

If Masters are the ideal and goal for which we strive, we should endeavor to imitate them in so far as we are able to conceive of their attitude toward probationers, their disciples and struggling humanity.

I did "sit up and take notice" of the last pamphlet. It is to the point. You *know* when a thing is to the point Theosophically—and "knowing which you shall never again fall into error"—unless you are off your guard or perchance close your eyes. But what a glorious thing it is to know where the right road lies—whatever else may be doubtful, that is sure; and to feel that you are able by your surety, to point out the way to others! Help of that kind is greater than all other kinds put together.

I am so glad that business looks good in prospect. I think that what you have done in so short a time after establishment is most encouraging, and I hope it will all turn out better than your highest hopes could express; everything must turn out for the best if we do the best we can with what we have all the time, that is, do our duty by every duty—with this, your help is just as essential as mine, as things are—and both are mutual. So may it ever be, through the centuries.

Love to you, as ever.

ON PUNCTUALITY

Punctuality one can hardly consider as an every-day habit, yet its occult side affects vitally every detail of our common life. Slowly mankind is convinced that there is a "best" moment for each operation, action, or experiment, better than any moment which precedes or follows it. Punctuality ought to mean the taking advantage of the auspicious moment, and should imply an accurate knowledge of the result aimed at as well as of the forces to be brought into play; it would necessitate promptness of mind and technical skill in proportion to the magnitude of the undertaking. Every operation is simplified by being done when conditions are favorable; time, strength, energy, life itself, are wasted in the vain endeavor to overtake neglected work, or in a useless fight with natural forces which might have been made willing agents in accomplishing our pleasure. Who does not remember drearily waiting on board some steam-packet, in order that the tide may be pleased to permit a start; yet the tide ebbs and flows with unfailing regularity. It is easy enough to boil a kettle, not, however on a fire recently slacked down. The breath of time which contains us is the only time which is ours, and if the *now* has always its own thought and act fulfilled, the future need never appall us; we meet it armed with the habits of concentration and exactness which past pointed action has strengthened, free from a past forever left behind, its dead decently buried and quiet in their graves.

—From *Lucifer*.

THEOSOPHY IN DAILY LIFE*

MANY people think that religion means a preparation for death or the states of the future. Religion really means a preparation for and a knowledge of *life*—a living of our life as it should be lived. That which prepares for death is *life,* and ever living, and nothing else. Formal religions do not even answer the question, Why is death? Nor any of the other burning questions in daily life,—Why do we have suffering and sorrow? Why are we here? What was the origin of man? Why so many different conditions among mankind; why are some born to sorrow, and others to joy; why some in lowly places, some in high; why some with great faculties and others with very few and poor ones? Justice demands an answer which is not furnished by religion with its creator, for if man is the creature of a creator he can not help himself and is absolutely irresponsible. Any being to be "perfect" would maintain justice, yet there are injustices among men. The caprice or whim of a creator does not explain the difficulty. Any being, however great or high, must of necessity be limited, finite, and imperfect—something outside us, something which does not contain the universe but is contained by it.

We have to go behind any idea of *a being* to the source of *all* being—to a basis common to the highest and to the lowliest being. That basis and source is not to be found by looking *outward* at all, but *is* the very power to perceive, wherever there is life. Spirit, Life, Consciousness are the same in every being—undivided, however many and varied the perceptions. Evolution is not a compelling force from *without,* but the *impelling* force of Spirit from *within,* urging on to better and better expression. All advancement is from *within.* All the knowledge that we gain, all the experience that we obtain, is obtained and held *within.* Each one, then, is the Seer; all the rest are seen. So, the knowledge that we have to obtain is not information from without, not the thoughts of other men, but an understanding of our own essential nature, which represents every element in the great universe from the basis of all life to every outward expression and every possibility of further expression, just as each drop of water contains in itself everything existing in the great ocean from which it came. Nor does Law exist outside of us. Law is always *inherent* in Spirit; it is the action out which brings re-action in every individual case and to the collective mass of humanity. We are here under law and under justice. There is no such thing as injustice in the universe.

Knowing something as to our essential nature; knowing something of the purpose of life, and that it is all made up of learning; knowing that the universe is all alive, and that there is in reality no injustice save that which we inflict upon ourselves by re-action, we would take an entirely different view of life and put these ideas

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

into daily practice. We would take the position which most of all we need to take—that of our own responsibility—which religions have taught us to shift on to some God or devil. Recognising that each one of us is from the same Source and going toward the same goal, though the path will vary with the pilgrim, we will act toward each one as if he were a part of ourselves. Like us, each one is moving onward—perhaps below us, possibly above. From the one above, we can obtain help. For the one below, we can give help. Such is the interdependence which should exist between all conscious beings, and under such a conception our civilization would not be as it is now. We would not find every man's hand raised against every other man. We would not see those in poor case finding fault with the wrong conditions, but finding fault rather with their own wrong relations to others at some other time when they abused the power they had. We would see each one trying to restrict *himself*, trying to bring himself into proper relation with all the rest—not so much outwardly, perhaps, as inwardly, for we may be sure that if we make clean the inside of the bowl, the outside will take care of itself. We have no greater duty to perform than to make clear and clean our natures—to make them *true*, to make them in accord with the great object of all life, the evolution of soul.

We can not wait to make our start in this direction until the nation wakes up to Theosophy, for the nation will itself awake only when each individual wakes up to that which is in himself and by his thought and action instills a similar thought and action in other human beings. Suppose each one determined to do all he could for every other one wherever he could, do you think that *anybody* would suffer? Not one! There would be more to help than those to suffer. But we are afraid that if *we* so act, the other man won't. And so we do not move at all along that line. The majority of people are thinking about quite other things. They are busy at the shrine of their gods of comfort, seeking to get the best of everything in life at the expense of someone else. Or they are seeking to get "the power of will," so that they can get something for nothing from someone else. That is the kind of "will" that is generally desired, its object being the getting of exactly what pleases, and it makes just the same kind of a "holdup" as the man does on the street corner with a pistol. Anything gotten that way is taken from another, and we will have to pay it back to the uttermost farthing—if not in this life, then in some other, for the scales of justice are unerring.

Can we not see that we can *trust* a universe that moves along unerringly under the law of perfect justice? We certainly can. We can go forward with an absolute reliance on the law of our own spiritual being, knowing whatever conditions come are necessary for us; knowing that those very things we feel so hardly are object lessons for us, because they indicate a wrong tendency or defect in us which this present distress affords us an opportunity to overcome, and strengthen our true character. For that is all we have at the end of life, whatever of *character*—good, bad, or in-

different—we have acquired. Men spend their lives trying to avoid what they do not like, and trying to get what they like, what they can and while they can. Yet if they got all the wealth of the world, every possession and every possible desire, what good would it do them? Everything would be left where they got it, because nothing adheres to Spirit. The idea of getting for themselves is one of the false ideas which prevent men from understanding themselves as spiritual beings and using the power which belongs to them, for all powers of every kind—electrical, dynamic or explosive—come from the One Universal Spirit, and each man has latent in him all the powers in the universe.

Physical life is not necessarily a vale of sorrow. The time must come when we have made man's life on earth what it ought to be, when we will have no fear of anything, when we will not be afraid of our fellowmen. It was said of Daniel, that when he entered the lion's den, the beasts of prey did not touch him at all. Why? Because his heart was pure. He had no harm in it for anyone. He trusted to the spiritual law of his own being, and all nature makes obeisance to that. We could go out calmly, courageously, happily, relying on the law of our own natures. If we did so, we would bring our daily lives in line with that nature, for there is nothing of our action which does not come from the mind, and back of the mind is the *motive* we have in acting. *Motive* is what makes our actions really "good" or "bad." If we are righteous in ourselves and desiring to do right, then all that we do will flow rightly from us and every function will be a righteous function. All action springs from and is colored by the motive held in performing it.

Theosophy is the only thing that can be used in every direction in daily life. It can be used in every single direction, high or low, because that use comes from an understanding of the Spirit itself, from acting for that Self and as that Self, for the Self acts only through the creatures. Acting for and as that Self in every direction, all else flows into line. All the destruction that is around us, all the misery that we see has been brought about through our denial of the Holy Ghost—our denial of the Spirit within us. And we deny it when we act as if we are not That. We deny it when we act as if we are our bodies, or our minds. THAT *will not be denied.* So, man meeting all the results of that denial and seeing them to be evil learns that that is not the way. Then he seeks for Truth, and finding the truth, obtains all that man can desire or desires—hope, happiness and a better understanding of his and all existence. It was to give to men all that they could take in regard to the nature of the soul, that they might come out from this vale of sorrow, that those Beings known as Divine Incarnations have descended here of Their own will. For They have carried forward from age to age this knowledge of nature and of man and of the purpose of life, learned through many civilizations of mankind, and it is this knowledge which makes Them as gods to us in Their glory and power.

LONELY MUSINGS*

II

Always and always higher, from the throng
Lawless and witless, lead his feet aright
Life's perils and perplexities among,
To the white centre of the sacred light.

[From E. Arnold's translation of Proclus *"Prayer to the Muses."*]

IT is a very natural and deep-seated feeling to desire by external act or repeated words to impress upon the mind the relative importance of a future life and the high wisdom of trying to realize its secrets.

All the rituals of all the religions of the world are but an exemplification of this.

The student of occultism may think that he has passed beyond these things, and that he is now in possession of a motive power that can never alter; nevertheless such aids to right thinking cannot always be put aside in the earlier stages. For indeed who does not feel the impossibility of always keeping the heart at its highest pitch of enthusiastic devotion, and the will at its maximum of determined energy? There must be moments of weariness when the heart grows despondent and the spirit droops, and when any ceremonial would be readily accepted and performed as a help to restore the dying energy.

With the knowledge that there exist in nature more subtle forces than the ordinary man is cognisant of, the student may even be tempted to fancy that there are incantations of power which might save him trouble in restoring the proper equilibrium, but he must learn that nothing can take the place of the strenuous energy of the *Will*, and that in himself alone lies the power to lift himself again to the level from which he has fallen. No! the ceremonials and incantations of those who aspire to practise Raj-yoga must all be performed within.

But various hints may be given to the student which may help him to attain the proper equilibrium and to keep it throughout the day. Such help he will find to lie in fixing the mind on the main questions of existence the first thing in the morning. Before he gets up let him thoroughly wake himself and ask himself three questions—What am I? Why do I work? How do I work? Each one will find his own words to answer these questions, but the general meaning of them will be somewhat as follows:

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*This article was first published by H. P. Blavatsky in *The Theosophist* for February, 1886.

What am I? I am a fragment of the all-pervading Deity, entombed in the flesh, and working out through slow and painful progress its evolution towards liberation and reunion.

Why do I work? I work to reach the home from which I started—the pure state of unconditioned Being—the richer for having fulfilled my mission in the vale of tears.

How do I work? I work by striving to allow neither good nor evil fortune to disturb the perfect serenity of my soul—by detachment from all earthly desires—by keeping the ultimate goal steadfastly in view—by doing good to all sentient creatures, and so extending this sympathy and pity for all that endures life—and by using every earthly act that has to be performed, as an act of sacrifice and devotion to the Deity within.

Those unacquainted with the eastern wisdom may be apt to remark that such thoughts altogether transcend ordinary morality —and such indeed is the case. What the various exoteric religions of the world blindly grope after, Theosophy leads to with scientific accuracy, and what is commonly known by the name of "saintship" is but a step in the progress.

The student should also remember that individual, like national development, must, as Mathew Arnold puts it, proceed simultaneously along many parallel lines—to act otherwise is to produce a malproportioned nature—be it in nation or in man. In other words, to quote one of our Teachers, "the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life—none alone can take the disciple more than one step onward,—all steps are necessary to make up the ladder." Of what use are devotional rhapsodies or transcendental aspirations, unless to nerve you for the work of life? The mere delight in emotion is like enjoying a view from an eminence over some beautiful country, with far away on the horizon the misty heights of the celestial mountains for which you are bound, but unless used as a stimulus to face the heat and toil of the journey across the plain, you will never reach the mountains, and the mere emotion become little better than an intellectual narcotic.

But true is it that *Bhakti,* though the last of the three gates of Perfection, is also the first, for without devotion whence can come the motive to seek for the unseen? And how can there be any true progress without the necessary prelude of an intense realization of the ultimate goal? The devotional feeling, however, must be used as a stimulus—not enjoyed as a sedative.

Similarly *"Gnana"* and *"Karma"*—knowledge and work,—without the fire of *"Bhakti,"* are unable singly to conduct to the Supreme. The student on either of these paths may attain felicity among the Devas, but he cannot hope to reach the stupendous

heights of the all-perfected Humanity unless he developes on his upward way some germs of devotion, which, however, it is almost impossible that he should fail to do. Indeed, a truer way of stating the question will probably be that though the predominating element in every soul will attract each to a separate pathway—one to the path of Knowledge—one to the path of Work or Duty—and one to the path of Love or Devotion; yet no soul of a true disciple is entirely without the other two elements, while the union of all three in perfect equilibrium must ever be the object before the disciple's mind.

PILGRIM.

FROM ISIS UNVEILED*

Though in the opinion of most of our contemporaries, there has been but one day of learning, in whose twilight stood the older philosophers, and whose noontide brightness is all our own; and though the testimony of scores of ancient and mediaeval thinkers has proved valueless to modern experimenters, as though the world dated from A. D. 1, and all knowledge were of recent growth, we will not lose hope or courage. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

> "If ancestry can be in aught believed,
> Descending spirits have conversed with man,
> And told him secrets of the world unknown."

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*Isis Unveiled, Vol. I, p. 38.

ARE CHELAS "MEDIUMS?"

ACCORDING to the newest edition of the *"Imperial Dictionary,"* by John Ogilvie, LL.D., *"A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased."*

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptation of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression *"by animal magnetism"* would probably have been modified, if the editor of the "Imperial Dictionary" had been an Occultist, we therefore are only concerned with the first part of the definition of the word "Medium," which says: *"A Medium is a person, through whom the action of another being is said to be manifested and transmitted;"* and we should like to be permitted to add: *"By the either consciously or unconsciously active will of that other being."*

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the *"Animal Magnetism"* or by the active *Will* (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers become all *"Mediums."* They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "Medium" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him.* All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

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*This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1884.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "Medium" in the popular acceptation of the term, unless we add a few words, and say: "A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being." This reduces the number of "Mediums" in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "mediumship"; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become

a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, *"the nature of the being, whose action is transmitted through him,"* or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influences of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptation of the term, is a question which had better be left to the reader—after due consideration of the above—to decide for himself.

THE HOUR OF NEED

EVERY disciple passes through periods of submergence when all that he thought he knew at other times, on other levels, forsakes him or seems of no avail if recalled to his mind. Upon his re-emergence he remembers and feels the force of many a trenchant and familiar phrase of the philosophy that bore directly on his case and might have lifted him out of the darkness.

He realizes now that law rules in every circumstance, that no one is to blame for his conditions but himself, that he is never alone—for wherever thought can go the Master can come, that whatever begins in time will also end in time. Yes, he knows all these things very well. Has he not heard them repeated time and again? Has he not often been comforted by them and encouraged to go on with the work? Has he not even quoted them to others in their hour of need? Why did he forget them in his own?

Yet there are many things we never forget. During normal waking consciousness we have never experienced such pain or sorrow or joy that we were incapable of recalling and applying instantly any number of needed facts. Why, then, did we forget these truths of the soul, particularly when there were reminders of them a-plenty all about us? It must be that we have only lisped them—not yet made them play a speaking part and parcel in our nature.

So it would seem wise and necessary to prepare for our hour of need by more assiduous study and more continuous application. We are apt to be negligent in these directions until the trials come. The time to bulwark ourselves against these is during the pleasant, more favorable seasons, when the opportunity is at our door—when the mind is keen, the heart unburdened, the body in health. If the disciple has used to the full these moments, he will have accumulated a force whose momentum will carry him over the hour of need just as the momentum of a car will carry it forward over some temporary obstacle.

And let no one imagine that his hour of need will not arrive! The cycles must run their course. Inevitably the cycle will occur when we seem not to connect with the living power of the divine soul, and then only the momentum generated by previous work and effort to apply what we know will carry us safely through.

It should hearten us, too, to reflect that in comparison with the whole journey the *hour* of need is very short. The hard trials of life never last very long. And all eternity is behind and ahead. So let us cherish and use to the full the many, many hours of opportunity, knowing that if we do, during the darkness we may wait with patience and assurance the return of the light.

ON THE LOOKOUT

TWO CREATION STORIES IN GENESIS—

This is the title of a just published volume by James S. Forrester-Brown —a study of the first three chapters of the first book of the Old Testament that we could well wish might have an extensive reading by sincere and thoughtful clergymen of all denominations. Minds are not rendered porous to thought, bibulous of light, over-night: mental evolution is even more graduated and difficult of forwarding than physical, and Mr. Forrester-Brown's volume is adapted to the amelioration of those men whose lives are clean and of good report, but whose minds still run in the channels of "revelation"—who cannot receive aid except at the interpreter's hands. There is nothing in the book that can offend deep-seated convictions or arouse the polemical spirit of sectarianism. Yet it operates in the field of the mind as a change of climate, of scene and environment might do upon a man who had never before undertaken a voyage—it induces because it introduces a wider perspective. Plato, the Pythagorean philosophy, the timeless ideas of the Upanishads, the universal truths behind all religions, the universal life behind all forms, the Omnipresent God behind all the gods in the human pantheon—are here found—is here found—in the interpretation of the profound esotericism of the seemingly simple narrative in Genesis. The clergyman who reads it will still remain a clergyman, but he will be less a preacher and more a student, less a sectarian and more catholic, less dogmatic but more religious. A single quotation from the author's *Preface* will faithfully render to Theosophists the spirit which pervades the whole treatment:

> "The following pages are written in the belief that Origen is right, and that under the veil of symbol the two creation stories contain sacred truths deeply embedded; truths which can be discerned by those who seek with patience and an understanding heart. They are narratives of a spiritual order, told in such form as to arrest attention, and suggesting keys to the deepest problems which confront humanity in every age: problems as to the nature of man, his Creator, and the world-order. *Believing, further, that these creation stories art part of a profound knowledge which once existed in the world . . . I have attempted to arrive at their meaning in some detail.*"

The volume is from the press of John M. Watkins, London, a publisher who is and has been a Theosophist for many years, and whose name is familiar to students.

SPIRITUALISM—ITS PRESENT-DAY MEANING—

This symposium, edited by Huntly Carter and from the publishing house of T. Fisher Unwin, London, is composed of a series of monographs by a number of well-known Englishmen on the facts and significance of those psychical phenomena which, in their new form and under their new appellations, are exciting the attention and interest of so many of the intelligent and educated minds of the generation. Contributions are included from G. R. S. Mead, for many years editor of *Lucifer* and the *Theosophical Review;* from George Russell, who used to contribute to the *Irish Theosophist* under the initials "AE"; from A. P. Sinnett, author of "The Occult World" and "Esoteric Buddhism;" St. George Lane-Fox Pitt—all of whom were connected at one time and another with the old Theosophical Society. Other names of notes include May Sinclair, General Booth, Sir William Barrett, Conan Doyle, Father Bernard Vaughan, Professor Bergson, Sir Francis Younghusband,

Fergus Hume and Professor John Stuart Mackenzie. In all there are two score writers representative of religion, philosophy, science, art, literature and other leaders of mankind. With the same facts, or ostensible facts before them, the conclusions reached are irrelevant, often illogical, sometimes absurd, and certainly contradictory, one with another and with all the others. The chief value of the book rests, for the theosophical student, almost wholly on two facts conclusively in evidence (*a*) the place now occupied in leading minds by the spiritualistic phenomena which but a generation ago were taboo in "cultured" circles and left to the ignorant, the superstitious, the credulous and the curious; (*b*) the utter unreliance to be placed on the opinions and ideas of even the most advanced minds of the day. All the many contributors are manifestly sincere and well-read, all of them have as manifestly given much thought to the subject—and no two of these "learned doctors" agree, either on the facts or their meaning. In serene unconsciousness of *their own* mental bias and preconceptions, each has assumed to play the part of a competent and unbiased judge. The book is a standing illustration of the fact that the enemy to true perception does not lie for any man in the lack of evidence, but in his own prejudices and preconceptions by which he unconsciously judges any and all facts. Without *self*-knowledge how can there be anything but confusion of opinion? The Delphic Oracle still speaks but who listens? Men still engage in building the tower of Babel because they *will not* study the phenomena of consciousness within themselves in the light of universal principles.

THE BIG FOUR OF THE PEACE CONFERENCE—

In similar fashion the same confusion exists in leading minds in world-politics. The four articles by former Secretary of State Lansing, in the *Saturday Evening Post,* and his just published volume on the peace negotiations, are a syllabus on the self and selfish interests which pervaded and dominated the representatives of the world in their sittings at the Paris conclave. Embodied *selfishness,* individual and national, is the great god Pan behind all our professions of altruism, of patriotism; is the god whom we worship in peace and to whom we sacrifice in war. The victor in one war against oppression becomes in his turn the oppressor. The actual working gospel of victor and vanquished alike, in peace and in war, is the embedded belief in the supremacy of Evil. Who sees this? All our works, our every-day life, our religion, even to the good we do and pray for—what do they proceed from if not from the fundamental, ingrained belief that the principles inculcated by Christ no less than by Buddha are *impractical;* that they cannot be *relied upon;* that national and individual selfishness have to be compromised with, lest worse befall. Who has learned anything from the Great War? Who has seen the lesson of the Peace Conference?

Of what use any war, of what use any peace, in the amelioration of the conditions of mankind, so long as in all our schools, in all our churches, in all our halls of science and forums of justice, in all the affairs of life a refined and cultivated selfishness is taught, believed in, practiced, as the one *sine qua non* for survival in the "struggle for existence" here—or hereafter? When "possession is nine points of the Law" who cares for anything but possession, and the force which makes possession possible?

The War was a logical resultant of causes set up; the Peace as logical a sequence of the same ideas, and further and still more desolating wars may be looked for so long as mankind still reveres and makes sacrifice to the Moloch of selfishness. Behind all our activities whether of peace or war lie those false ideas of God, of Nature and of Man which must be replaced by the Eternal Verities if our civilization is not to perish, as civilizations have done, through the incendiary torch of internecine strifes of which international struggles are but symptoms.

EMPIRICAL REMEDIES—

The unlearned lessons of the War and the Peace are graphically shown by the remedies proposed for existing and threatening evils. The proponents of the gospel of force are as vigorous as ever in every country for higher tariff walls, for larger armies, for more powerful navies, for more scientific means of destruction—to preserve peace! The various sects are crying more diligently than ever for all mankind to adopt their panaceas. Employers and employees are crying respectively more production and higher wages as the cure-all. Commissions without number are engaged in patching and recommending alliances, balances of power, leagues and whatnot. No one listens to anyone else, unless it be in the hope of injecting between breaths some revelation of his own. Some of these dreams are bewilderingly naive in their very simplicity of faith and fancy. Such is the plan of which H. G. Wells, the novelist, has constituted himself the apostle. Prevented by illness from promulgating his universal panacea by word of mouth, Mr. Wells has rushed into print with a series of graphic articles in the *Saturday Evening Post.* He sees some sort of a government of all mankind as the one remedy for all the misery of the present and all the horrors of the future. He argues in dreadful seriousness the facts known to all, and after the facts flies straight to the goal—let all national boundaries be abolished, let a single government prevail, let this government do simple justice to all men of every land and tongue and creed—and the millenium will arrive. Mr. Wells is not troubled in spirit over the difficulties in the path—just let the preachers, the editors, the politicians, the time servers and their followers turn altruists, as they will the moment Mr. Wells speaks, and the task is accomplished. Mr. Wells should call on the late President Wilson.

THE ETERNAL VERITIES—

Over against these rosy dreams as a cure for the nightmares that afflict our civilization, Theosophical students can place for the energization and direction of thoughtful as well as philanthropic men and women these words of the great Master of the Theosophical Movement—words that the events of the near past and the near future may help us all to remember and apply:

> "As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. The 'struggle for life' is the real and most prolific parent of most woes and sorrows and of all crimes. Why has that struggle become the almost universal scheme of the universe? Teach the people to see that life on this earth is but our own Karma, the cause producing the effect that is our judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies have ever possessed the *truth.* The world in general, and Christendom especially, left to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. They are as far from a solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth."